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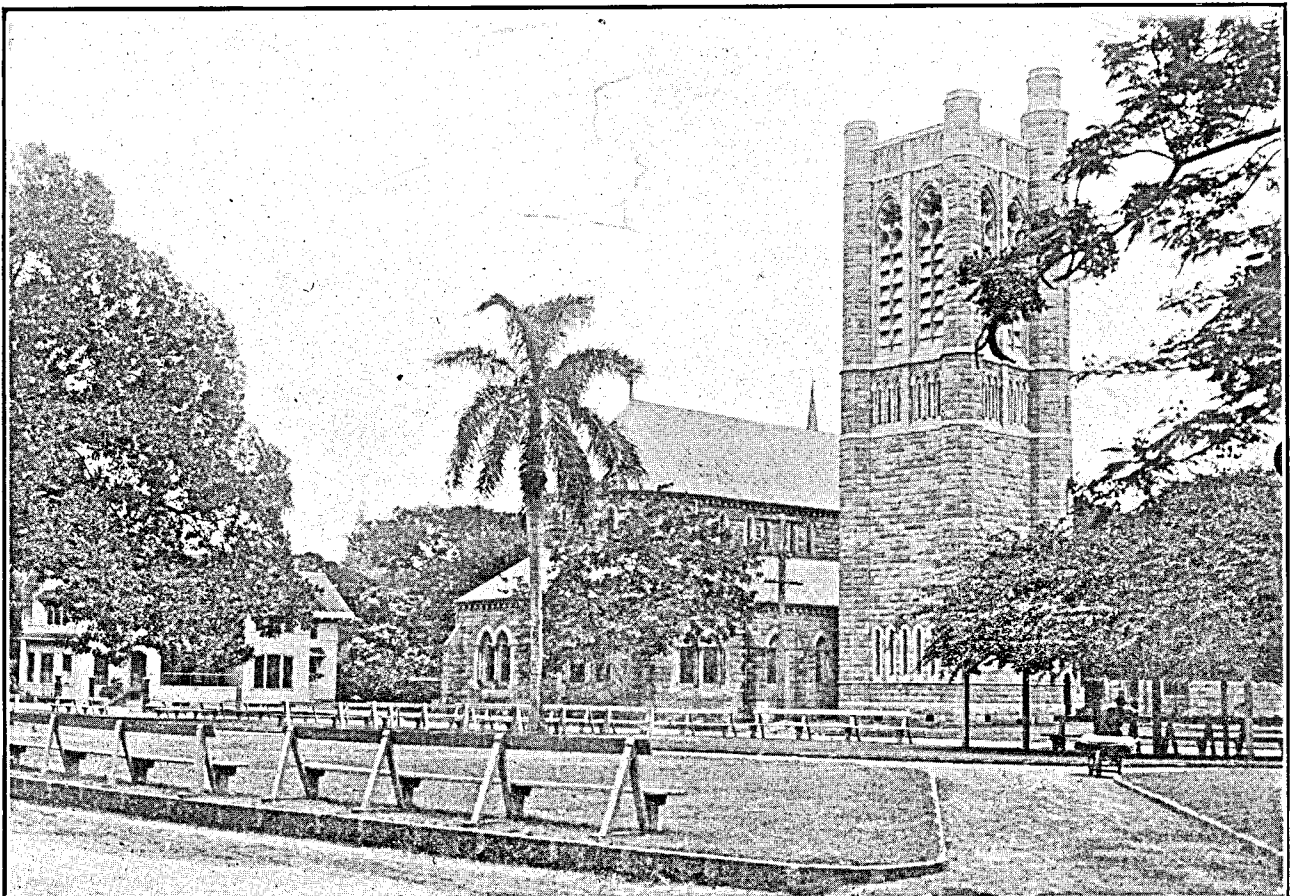
"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. VI.

HONOLULU, T. H., JUNE, 1914

No. 10



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VI.

HONOLULU, T. H., JUNE, 1914

No. 10

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

JUNE, : : : : 1914

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
REV. W. E. POTWINE, - - - Managing Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to Rev. W. E. Potwine, St. Elizabeth's Church, Honolulu, T.H.

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CALENDAR.

June 21st—2nd Sunday after Trinity.
June 24th—Nativity of St. John, Baptist.
June 28th—3rd Sunday after Trinity.
June 29th—St. Peter, Apostle.
July 5th—4th Sunday after Trinity.
July 12th—5th Sunday after Trinity.
July 19th—6th Sunday after Trinity.



PARENTS AND CHILDREN.

"Practice what you preach," runs the old saying. And thereby we mean to make clear not only that the test of our prescription is our willingness to take it ourselves; but also that without such willingness all weight is gone. Example counts far more than words, as a matter of fact. Does anyone doubt it?

Let us suppose then that in a certain family the father and mother are very earnest that the children shall go to Sunday School. They speak frequently of their interest in the work of the church and hope that it will prosper. They think there is nothing like the beautiful Prayer Book Service.

But let us suppose also that these same parents never go to church except on Easter Day or Go-to-Church Sunday and that they give to the church some few pennies left after they have spent all they can afford in pleasure. What is going to happen to the children?

Everybody knows the home, as the Living Church has recently emphasized, is the natural standard for the child. The boy, with unerring accuracy, knows precisely what his father thinks about religion. The girl is not deceived about

her mother. It is absolutely inevitable that unless some outside influence reach them they will accept the parental standard.

Here, then, is a serious matter for parents. Your children are watching you far more carefully than they are listening to your words. What do you really mean about religion? What do you really mean about morals? What do you really consider the greatest concern of life? You cannot escape those penetrating child eyes. Now at home; a little later on during vacation; at play or at work, they are reading your life. And their lives will be molded chiefly by yours. Do you not want them to be any better than you are? If you do there is only one way. They must see that you are in earnest about trying to be better yourself.—*The Berkeley Churchman.*



DIFFICULTIES.

Of course, our clergy have peculiar difficulties here. We have not only the difficulties which come with a population largely Oriental, but those which come from people who "Profess and call themselves Christians."

From several places on the Islands we have reports that the Roman priests are busy telling our young people that their Roman Church is the only true one, that this branch of the Holy Catholic Church was founded by Henry VIII and incidentally that if the young people come to us they will be damned.

Well, that is the old story our priests have to contend with everywhere but Roman Catholics do not on the Mainland have so docile and easily influenced people to deal with as they do here. It only shows how careful our priests should be in teaching our young people as Canon 16 of the digest directs, that the minister should instruct the young in "the doctrines, polity, history and liturgy of the Church." If we are to have intelligent, well grounded Churchmen in these Islands the clergy must be diligent in following out the directions of the Canon.

Other clergy tell us of the tactics of the Mormons. Children tell our workers that the Mormons say that we do not worship God, but that we are idolaters and worship the cross. They also assure them that if any of them go to their Sunday Schools they will give them

clothes, and so forth. They forget perhaps to tell the children that they, the Mormons, are Polytheists—they believe in many Gods and that Jehovah is the God of this world and as one said to the writer, "I think he has plenty to do to look after it." We admire the zeal of these Mormons but if what they really believe was made known, if we had space to print it, people would readily see that it is going back to ideas outgrown by intelligent thinkers even before the Christian Era.



CONVOCATION.

The Convocation which convened on May 30th at the Cathedral was a notable one in many respects. Never before has such careful preparation been made so that business could be speedily dispatched. Committees had been notified, clergy and delegates had been instructed and so reports were ready when called for.

It has been the experience of the writer in many Diocesan Conventions that after it is gathered together an adjournment has to be made in order that the committee may pass upon certificates of election. This was formerly the case here, but for two years the certificates were all examined before Convocation met. This and other improvements were brought about by correspondence with the different parishes and missions and getting them to send in the certificates so that ample time would be allowed.

It was so with the Parochial reports; these were sent in to the Bishop and the secretary in response to urgent request earlier than ever before. The consequence was that the Committee on the State of the Church, the Board of Equalization and other committees had ample time to go over the reports for the information which they required, thus preventing delay in the dispatch of business.

After the Celebration of the Holy Communion in the Cathedral at which more delegates were present than on former occasions, the Convocation met in the Memorial Hall and after a quorum was declared present the Rev. W. E. Potwine was re-elected secretary, and he at once, with the consent of the Convocation, reappointed Mr. William Thompson as assistant. After some routine business, Convocation adjourned to meet at

half past two and at this session and at the evening one, various reports were made. The report of the treasurer of the Board of Directors is an important one and it shows that at the present time the property of the Church in these Islands is at a low estimate valued at over \$600,000.00.

The report of the Treasurer of Convocation and the Board of Missions was interesting and instructive; it brought out the fact that we have contributed more towards General and Diocesan Missions than ever before. All salaries have been promptly paid.

CATHEDRAL STATUTES.

Late in the evening the committee reported and presented proposed Statutes for the Cathedral; the hour being late the discussion on these Statutes was postponed till Monday night and finally disposed of on Tuesday night.

The Statutes were considered by the Convocation sitting as a committee of the whole over which Mr. Arthur G. Smith ably presided. The consideration of the Statutes in this manner avoids filling the journal with resolutions, amendments and so on. There was a full, free and frank discussion of the whole subject by the committee of the whole. The matter of the relation of the Cathedral Parish with the Cathedral Organization was little understood by the majority of the members of Convocation. There was naturally a strong desire to maintain the customs which had come to be considered rights and privileges; when, however, the whole subject was fully understood and the Bishop stated that services would go on as they had been in the past, almost without a change, there was shown not only a willingness but an anxiety not only to be just but to be generous.

When the matter came to a final vote there appeared to be almost entire unanimity and an excellent spirit prevailed.

Clergy and Laity new to Honolulu who knew diocesan Conventions well, expressed themselves as greatly surprised and pleased at the number of the laity who spoke earnestly and intelligently on the subject under discussion. It was said

that they understood the spirit of the Church and carried it with them in their arguments. A Church woman who was present during the discussion said that it had been an education to her and she would not have missed it for a great deal.

The Statutes will be printed in the Journal so that all clergy and delegates may have a copy, and others who desire copies may send their names to the Bishop's office at an early date. When the present Bishop arrived in Honolulu in 1902 he found Cathedral Statutes in force as adopted by the Synod of the Anglican Church and these Statutes were in many respects highly out of harmony with American Church law and customs. An important matter was that the Laity had no representation in the Cathedral Chapter as they have in all American Cathedrals. The Statutes have been in abeyance for years and as a consequence the Parochial idea in the Cathedral had naturally become very strong. But it was felt by the Bishop and by Clergy and Laity that there should be developed a Cathedral spirit which should include the parish, but should have also the vision and spirit of a Diocesan Church, and for several years a committee has been working on the subject and two years ago it presented a report much like that which was considered by the Convocation this year. The Committee on Legislation which made the report consisted of the Rev. L. Kroll, Judge Alexander Lindsay, Jr., and Robbins B. Anderson. Mr. Anderson ably presented the matter on behalf of the committee and took charge of the Statutes, as they were read section by section and amended again and again.

EVENTS OF CONVOCATION WEEK.

Sunday came between the business meetings of the Convocation, and at 11 a. m. at the Cathedral the Bishop read his annual address, a synopsis of which appeared in the morning paper. In the evening two stirring addresses were delivered, one by the Rev. F. N. Cullen and the other by the Rev. J. Charles Villiers. Large congregations were present both morning and evening. At the latter service three choirs of the Cathedral sang

the service in a hearty and uplifting manner.

On Monday afternoon the conference on Christian Education was held and addresses were made by the Rev. L. Kroll, the Rev. J. K. Bodel, the Rev. J. Charles Villiers and Chaplain Scott, U. S. A. Interesting discussions followed.

On Tuesday the Woman's Auxiliary meeting was the largest of the kind we have ever had. The Bishop appointed Mrs. H. M. von Holt, president; Mrs. B. L. Marx, treasurer, and Miss Charlotte Gillet, secretary.

In earlier years each Auxiliary or Guild has read its individual report, but the growth has been such that the Bishop has appointed certain ones who have given a summary of the work. Miss Gillet read the summary of the Auxiliary work and this with the report of the treasurer enabled all present to grasp the work which had been done. Mrs. C. M. Cooke, Jr., read a summary of the work of the Guilds, which showed that throughout the Islands the Guilds had expended some \$5,700.00 in reducing debts and in other work for the Church.

Luncheon was served at St. Andrew's Priory and some 200 persons were accommodated. On reassembling at 2:15 at the Memorial Hall the large number present were delighted to hear the reports of the Juniors, and later to listen to Miss Caldwell's account of the work among women and girls at Lahaina, which was read by Mrs. Restarick.

Miss Marguerite Miller aroused a good deal of enthusiasm as she told of her work at Kapahulu. Miss Schaefer and Mrs. Blue both made a favorable impres-

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sion as they spoke of their first year's experience.

One of the most interesting addresses was that of Mrs. O. S. Whang, our Korean Bible woman at St. Luke's Mission, who in correct but quaint English told of the work. Miss Van Deerlin and Miss Mills were eagerly listened to, and Mrs. Shroeder of Epiphany made quite a hit in her plea for the Church at Kaimuki. And later the Auxiliary pledged itself to help in the coming year in the building of the Church.

H. Miyazawa spoke of the Japanese work on Hawaii, but as he asked \$2,500 it was rather too much for the women to consider though they did give him and Peter Kojima of Paauilo gifts for their Sunday School equipment.

On Wednesday evening the Churchman's Club of Honolulu gave a dinner at which the clerical delegates to Convocation were their guests. It was a most enjoyable affair and the 65 men present were representatives of the Church's life and activity in the Islands.

On Thursday a reception was tendered Bishop and Mrs. Restarick at the Bishop's residence. People of all nationalities were present, as well as representatives of various Christian bodies of the city. With the reception the Convocation may be said to have closed. The Church people of the city certainly did all they could to make the meeting pleasant and profitable and by private entertainment to show their cordial interest in the clergy from remote parts. The Convocation, we believe, has done us all good, and we hope it will be felt in the work.



CANON POTWINE.

For ten years the Rev. Canon W. E. Potwine has had the work at St. Elizabeth's. He has been to the mainland twice during that time and this summer he hopes to go to California where he intends to spend some months.

When Canon Potwine took charge of St. Elizabeth's it had no land or buildings and no Communicants. What there is at present has grown from the Gospel seed planted by him and his co-workers and blessed by the Holy Spirit.

Deaconess Drant began St. Elizabeth's in 1902 in a small cottage which was rented for the purpose. Within a year a larger house was secured, the work needing more space. It was not long before a half block of land was secured and soon after Canon Potwine arrived in April, 1904, a Church, settlement house and a parsonage were built. All of the cost of land and buildings was borne by the late W. A. Procter. Deaconess Drant broke down and Deaconess Sands succeeded her. Without mentioning the women workers who have been connected with St. Elizabeth's or reviewing the work further, we only state that the constant, faithful, devoted work of Canon Potwine has led to the condition of the work as it is at present. With its valuable property worth about \$60,000 and its varied activities among women, girls, men and boys.

What has told more for the upbuilding of St. Elizabeth's than anything else has been the example of manly, Christian character of the Priest in charge. He would be the last to wish any such reference to him be made, but it is an object lesson to others that, to call from other fields from time to time he has turned a deaf ear and has gone on in systematic following of duty and ministering in intimate way to the souls and bodies and minds of the people. He has lived among them and has always been accessible to every person who needed him. The reason so much Church work fails is because of frequent changes. It is safe to say that if three or four priests had been at St. Elizabeth's one after the other, no such condition as exists would be possible. It takes time to gain the full confidence of people and to enter into their inmost lives as friend, confidante and helper.

Many clergy do not look so much at what they can do by staying with a work as how they can enter a more attractive field by means of a change.

This has not been the case in these Islands and that undoubtedly is a strong reason why progress has been made.

When Canon Potwine takes his vacation our best wishes will go with him and his real helpmeet, Mrs. Potwine, in the

hope that they may receive great benefit from the change.

We should have spoken more of Mrs. Potwine and her thorough, whole-souled interest and her untiring labor for St. Elizabeth's, but when we speak of Canon Potwine we include her, who is one with him in all the work.

Just one word more. It was Canon Potwine who suggested the need of the lodging house for young Chinese men. It was he who later suggested the building of houses for married people. He had the full sympathy, advice and assistance of the Bishop, but these things came from the heart and mind of Canon Potwine.



REPORT OF THE SECRETARY OF THE WOMAN'S AUXILIARY IN THE MISSIONARY DISTRICT OF HONOLULU.

We have in this Missionary District, as far as reported, ten (10) Branches of the Woman's Auxiliary or, as in many cases, Guilds resolving themselves during certain periods—Lent usually—into Branches of the Woman's Auxiliary, when they do Missionary work; and six (6) Branches of the Junior Auxiliary. Of the latter, three have been organized during the past year, viz., St. Andrew's Hawaiian Junior Branch, started Oct. 4, 1913; the Junior Auxiliary of St. Mark's, Kapahulu, and Holy Trinity Branch, the last not yet a month old. I wish I might

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even guess at the number of members, but in only two or three cases was the membership reported.

These reports show such broad and far-reaching interests, that it is most difficult to do justice to them in so short a time; but very briefly let me report: money sent by two different branches to a Bible woman in China, four branches pay towards scholarships for boys there; tuition for Miss Wong and also for a boy in China is paid; money to St. Augustine's Chapel, Raleigh, S. C.; one hundred dollars (\$100.00) for a scholarship in a girls' school at Sewanee, Tenn.; boxes of clothes to Father Powell, for use in his orphanage in Boston; a very complete and pretty baby outfit for a Missionary's wife, made by one of the Junior Branches; a Christmas tree for a Sunday School in China; another branch made leis for a Mission in Montana. And with it all, the needs here in the Islands have not been lost sight of, for 9 branches have contributed towards the Lahaina debt fund, in two cases the Lenten Self-denial Offering being given for the same worthy object; several others have given towards the school and cottage at Lahaina, both money and furnishings; and gifts have been sent to St. John's, Kula; to St. Paul's, Makapala; to Mr. Shim Yin Chin, to Kohala, to Kamuela, etc. One small branch made during Lent forty-five (45) garments for distribution among the poor and needy in their own locality, irrespective of creed or nationality; and one Hawaiian Branch worked for their own people in smaller and struggling missions. These are but a few of the objects given to.

If I were able to pass on to you, in this short resumé, a little of the Missionary spirit and zeal shown in many of the reports, it would be a great help to us all. The secretary of one small branch writes: "Our women all have their own housework, washing, etc., to do, and in some cases stores to care for as well; so it is impossible to hold meetings on week-days, so we have ours on Sunday directly after the service;" and these same earnest and industrious women do not understand the need of vacations, so their meetings are held without interruption all the year round—a splendid example for many of us, I think.

OTHER REPORTS.

We give below extracts from or summaries of the reports which have been handed to us:

Woman's Auxiliary Reports.

The report of the treasurer of the Woman's Auxiliary is one which in part

at least should be printed. We do not give the gifts of the several Auxiliaries to the various funds but it is sufficient to say that all the Parochial and Mission branches contributed according to their ability to the several objects. To the Lahaina debt fund there were no less than 18 contributors composed of Woman's Auxiliaries, Guilds and individuals. To the United offering there were 12 contributors. The total, \$1,821.70, is for a Missionary District of this size a showing for which we may well be thankful. Many of the smaller dioceses do not report half as much. We give here only the disbursements and omit details in regard to this.

Disbursements for the year ending April 30, 1914:

Apportionment	\$ 156.00
United Offering	450.55
Clergy Relief Fund	11.00
Expense	6.30
Lahaina Note—Principal	370.00
Lahaina Note—Interest	57.00
Lahaina Note—Interest loan	28.50
St. Mary's Mission	190.00
Miss Wong, Bible Woman, train	100.00
Mr. Merrill's work—Union Chapel	100.00
Miss Caldwell's Cottage plumbing	20.00
Mr. Shim Yin Shin—water pipes	23.00
Mr. Shim Yin Chin—travelling Expenses	25.00
Mr. Kojima's stipend	92.50
St. Peter's New Church	55.80
Trinity Mission	12.00
Hospital in Mexico	10.00
Makapala Rectory	5.43
Balance	108.62
	<hr/> \$1821.70

It will be noted that the above does not include the work of the branches of the Junior Auxiliary. One of these branches alone sent \$100.00 to Tennessee.

The Report of the Educational Secretary.

At the annual meeting of the District branch of the Woman's Auxiliary in 1913 it was voted to create the office of educational secretary. The Bishop appointed Mrs. H. McK. Harrison, whose report read at the annual meeting just held shows a thorough comprehension of her duties and an earnest effort to reach the people.

Mrs. Harrison in her report told of correspondence with the Rev. Mr. Grey, educational secretary of the Board of Missions, and that he had recommended for the coming year the study of Dr. Pott's book, "The Emergency in China."

He also mentioned other interesting books on the subject. He suggested also that Mission study classes be started wherever possible and he furnished information concerning them.

As a result of correspondence the following leaders of Missions classes were appointed:

Mrs. W. Stone, Church of the Holy Apostles, Hilo.

Mrs. Y. B. Woo, St. Paul's, Makapala.

Mrs. P. T. Fukao, Trinity Mission, Honolulu.

Mrs. G. F. Young, St. Elizabeth's Honolulu.

Mrs. R. J. Buchly, St. Clement's, Honolulu.

Mrs. Hofgaard, Epiphany Mission, Kaimuki.

Reports were received from Rev.

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The value of the educational secretary may be seen in the following report made by Miss Marsh:

"The books furnished for the Mission Study Class of 1913 have been used with marked interest and profit by the Senior Sunday School Class at St. Andrew's Priory. Last fall, the choice for the class lay between the study of St. Paul's travels, from the book of the New York Sunday School Commission, and the course of the Mission Study Class for the year. With the Chaplain's approval the latter was chosen as of present and vital interest. Dr. Pott's "The Emergency of China" has been the text book in the hands of the students, although the whole set has been used as books of reference together with the maps and photographs.

The manner of working may have savored more of the school room than was the intention of the compilers of the course, but a live interest has been created. Items from magazines and newspapers have been brought in by the students and both they and the teacher feel that they have gained a knowledge of China not heretofore possessed, an outline, at least of Chinese history and of the religious conditions and needs of that ancient land.

"Books have been obtained from the secretary and some of these have been taken by Parishes.

"Mr. Grey says he hopes that all educational secretaries will be dissatisfied until Mission Study Classes and Mission Study meetings are being held in all Parishes and Mission. I find myself obeying him, but hope that another year will bring us reports that will satisfy even Mr. Grey.

"And may I add to this report the request that Rectors or Priests in Charge, Auxiliary presidents and educational leaders confer at once and try to organize work for the fall and then notify the educational secretary of their plans, so that books may be ordered and be here in time to start study work before other plans for the winter crowd it out."

The above report was submitted by Mrs. Harrison, the educational secretary of the Woman's Auxiliary of the Missionary District of Honolulu.

Cluett House Report.

At the annual meeting of the Woman's Auxiliary Mrs. Lucy F. Blue, matron of the Cluett House, gave an interesting report of the past year's experience. In the whole period the house has averaged

18 at the table. There are at present 20. Six girls are from the Normal School, two are teachers in public schools, one is a stenographer, another works in a store. Mrs. Blue concludes her report as follows:

"You will notice I use the word 'family' a great deal. From the start we have emphasized that word, and have tried to keep the life at Cluett House in tune with it. We have some rules, to be sure, but keep them more to fall back on in case of need, and for business purposes; but we work more on the self-governing method, believing that if girls can be trained to decide for themselves, with proper guidance in the right direction when necessary, that it means stronger, more self-reliant women, better able to win out in the battles of the work-a-day world, or those that sometimes are harder yet to fight and win, of right and wrong in their own hearts.

"We want our girls always to feel that their home is their safeguard and protection, it they will make it so. That their own lives and conduct give the character to the house instead of the other way about, and that they are expected and required to fashion that character according to the best ideals.

"We wish them to feel that in the trials and adversities they are sometimes bound to meet, there is always home to come to for help, for advice, for love and sympathy and encouragement, and always behind that home, that strong bulward of safety, the Church."

Kapahulu.

Miss Marguerite Miller made an address on Kapahulu. She said that as the work was young the women of the Auxiliary may not have heard of it but that she would take good care that they did hear about it in the future.

The day school and Sunday School are held in the chapel, sliding doors shutting off the altar. She spoke earnestly of the need for a place for holding school and favored an open air school-room of the type lately adopted by the government. She had taught in such a building on Kauai.

She told of the organization of the Junior Auxiliary which now has twenty members. She has organized "The Girl Pioneers of America," which organization she explained and found the women present greatly interested.

The new lot which has been partly given by a friend is large enough for a playground. A house for Miss Miller and her mother is now being built. She ends after telling of the various work

with the question "Have you seen the Chapel and the House and will you help us?"



FROM THE BISHOP'S JOURNAL.

Sunday, May 3rd, was spent at the Cathedral where the Bishop took part in three services.

During the week he presided at several meetings and attended a number of conferences.

On Sunday, May 10, the Bishop celebrated the Holy Communion at the Cathedral. At 9 a. m. he left with Mr. and Mrs. Baird in their car for Schofield Barracks, where he celebrated the Holy Communion, there being 37 persons who made their communion. He preached at this service as he also did at the Cathedral at 7:30 p. m.

Tuesday, May 12, he met the Committee on Legislation and at 8 p. m. presided at the annual meeting of St. Andrew's Parish in the Memorial Hall. This meeting being finished he presided at a meeting of the Vestry for organization and business.

On May 14, he received the agreement for the purchase of the property for the Church at Kapahulu.

On May 16, Bishop sailed at 3 p. m. for Lahaina and on landing proceeded by car to Wailuku.

On Sunday, May 17, he celebrated the Holy Communion at the Church of the Good Shepherd at 8 a. m. and immediately afterward he confirmed a Korean woman. At 11 o'clock he confirmed three persons presented by the Rev. Mr. Villiers and preached. In the afternoon he went to Lahaina and at 6:30 confirmed 10 people presented by the Rev. J. Knox Bodel. The Church was filled with people and the service heartily rendered by

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a choir of girls and boys. After service a return was made to Wailuku.

On Monday, the day was spent in attendance to various matters of business after which the trip was again made to the other side of the island where the Mauna Kea was taken for Honolulu.

Thursday, 7 a. m., May 21, being Ascension Day, Bishop celebrated the Holy Communion at the Cathedral. This being the forty-seventh anniversary of the founding of St. Andrew's Priory, the boarders and teachers were present. Forty-five made their communion. Immediately after the service, as is the custom, a procession was made to the Priory Cross where a hymn was sung and a short service held. The school as usual enjoyed its annual picnic during the day.

On Thursday afternoon Bishop visited Kapahulu and inspected the house now being erected for the woman worker.

May 22, attended meeting of the Associated Charities.

On Sunday, May 24, the Bishop celebrated the Holy Communion at the Cathedral at 7 a. m. In the afternoon at 3 o'clock he visited St. Mark's, Kapahulu, and confirmed 10 persons and delivered an address. At 7:30 p. m. he confirmed a class of 23 persons presented by the Rev. Leopold Kroll and delivered an address.

On May 25, 26 and 27, he attended the examination of Philip Taizi Fukao, which was conducted by Canons Potwine and Ault.

On May 28, met a delegation of women from Epiphany Church, Kaimuki, to consult in regard to the new Church building.

Saturday, May 30, the Bishop celebrated the Holy Communion at St. Andrew's Cathedral at 10 a. m., the occasion being the opening service of the Twelfth Annual Convocation. In the afternoon and evening he presided at meetings of the Convocation held in the Davies Memorial Hall.

The events of Convocation week will be found on another page.



WORDS OF EDUCATION FROM GENERAL S. C. ARMSTRONG.

THE EDUCATION OF THE MIND.

To me the end of education for the classroom is more and more clear. It should be straight thinking.

The power to think clearly and straight comes from proper training. It is most successful when that training is obtained through self-help, which underlies the best work of all men.

Schools are not for brains alone but

for the whole man. The teachers should be not mere pedagogues but citizens.

The personal force of the teacher is the main thing. Outfit and apparatus, about which so much fuss is made, are secondary.

Character does not develop as rapidly as mind. School work is (commonly) directed to mind, indirectly to morals, and if the latter are benefited it is from the personal quality and influence of the teacher rather than from systematic training.

Educate the whole man is the idea; fit the pupil for the life he is likely to lead.

Spelling books do not, as a matter of course, make manly fibre, and practical self-restraint is not the immediate result of learning.

Books are essential to knowledge, but not to wisdom and manly force.

Too much is expected of mere book-knowledge; too much is expected of one generation. The real upward movement, the leveling up, not of persons but of people, will be, as in all history, almost imperceptible, to be measured only by long periods.

I have for many years been preaching that knowledge is not power. Undigested knowledge produces a malady sometimes called the "bighead."

Over-education and lack of personal training are dangers with the weak races. The proper limit of teaching is difficult to settle, but is much ignored in the philanthropic work of the day; hence waste of work and disappointment. For the average pupil too much is as bad as too little.

Our work has been to civilize; instruction in books is not all of it. General deportment, habits of living and of labor, right ideas of life and duty, are taught in order that graduates may be qualified to teach others these important lessons of life.

Nothing pays like working for ideas. Ideas, like bullets, are at the front of progress, where men should be.

ST. ANDREW'S CATHEDRAL.

The Register.

BURIALS.

May 8th—Cecil Alfred Whitaker, by Canon Ault.

BAPTISMS.

May 2nd—John Harold Pascoe, by Canon Ault.

May 2nd—Robert Densham Bowen, by Canon Ault.

May 3rd—Mary Tam (Kapahulu), by Rev. L. Kroll.

May 3rd—Victoria Kumulani Kama-hana Todd, by Rev. L. Kroll.

May 21st—Burnham Sheedy, by Rev. Canon Ault.

May 22nd—Annie Kaweleihinano Du-doit, by Rev. L. Kroll.

May 24th—Frank Baker (Kapahulu), by Rev. L. Kroll.

May 24th—Eleanor Sarah Pierce (Kapahulu), by Rev. L. Kroll.

May 31st—Martha Amalie Anderson, by Canon Ault.

May 31st—Robert Andrew Beeton, by Canon Ault.

May 31st—Harry Lindsay Beeton, by Canon Ault.

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MARRIAGES.

May 8th—Arthur McDuffie and Kathleen Olivia Arnold, by the Bishop.

May 13th—Louis Pemberton Warner and Edith Audrey Warner, by Canon Ault.

May 19th—Theodore Atherton Cooke and Muriel Elizabeth Howatt, by Canon Ault.

May 20th—Martin Rosenberg and Ouida Caldwell, by the Bishop.

May 29th—James Ward Russell and Eunice Cathren Pratt, by Canon Ault.

Number of Communions during the month of May..... 554

Communion Alms\$ 19.30

Hawaiian Congregation 48.71

General Offerings 1179.35

\$1247.36

◆◆◆◆◆

CATHEDRAL SERVICES.

The new Statutes require that the Dean shall post in the Vestryroom and give to the Cathedral Clergy the order of services and the clergy who are to take them.

In arranging this matter the Dean had in mind the purpose of disturbing the existing order of services as little as possible. He has not emphasized Cathedral or Parochial services. All who are concerned believe that the order set forth by the Dean is a good one and all heartily concur in its provisions. The document is posted in the Vestryroom and it is printed here in the Church Chronicle for the information of Church people generally.

SERVICES AT ST. ANDREW'S CATHEDRAL, HONOLULU.

Order of Services and Officials Until Further Notice.

According to the Provision of Article V, Section 1, of the Cathedral Statutes, the Dean issues the following order of Services and officials:

CELEBRATIONS OF THE HOLY COMMUNION.

1. 7 a. m. First and fourth Sundays of the month. Canon Ault.

7 a. m. Second Sunday. The Bishop.

7 a. m. Third Sunday. The Rev. Leopold Kroll.

7 a. m. On the fifth Sunday of any month the Celebration of the Holy Communion shall be taken by Canons Potwine and Osborne alternately or their appointees.

2. At 11 a. m. Celebration on the first Sunday of the month, the Dean will officiate when present. If he is absent Canon Ault or his appointee will officiate.

On the third Sunday after morning prayer at 11 a. m. Canon Ault is the Celebrant.

3. Celebration of the Holy Communion on Thursdays at 7 a. m. Canon Ault first and third. Rev. L. Kroll second and fourth. But when there are five Thursdays Canons Potwine and Osborne officiate in turn.

HOLY DAYS.

4. Celebrations of the Holy Communion on Easter and Christmas Days, Rev. L. Kroll, 6 a. m. Canon Ault 7 a. m.

5. All Holy Day Celebrations at 7 and 10 a. m. in charge of Canon Ault.

It is the Dean's wish that when a considerable number of Communicants are expected at any service that one of the Cathedral Staff or some other available priest be asked by the celebrant to assist in the distribution of the elements.

OTHER SERVICES.

6. 9:15 is the time set for the Hawaiian service. This is in charge of the Rev. Leopold Kroll, as the Dean directs.

7. At 7:30 p. m. the service will be in charge of Canon Ault. If a clergyman of the Cathedral Staff be present he shall be asked to read one or both

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lessons or to take some part in the service.

PREACHING.

8. On Sunday at 11 a. m. the Dean or Canon Ault will preach, as may be convenient. If the Dean is not in residence Canon Ault or his appointee will preach.

On Sunday at 7:30 p. m. the preacher will be Canon Ault or some one appointed by the Dean, due notice being given.

WEEK DAY SERVICES.

9. Week Day services at 8:45 a. m. and 5:30 p. m. will be taken as follows: Mondays, Wednesdays and Fridays, Canon Ault.

Tuesdays, Thursdays and Saturdays, the Rev. L. Kroll.

Special services in Lent or at other times will be arranged by the Dean after consultation with the Cathedral Staff.

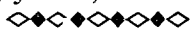
GENERAL DIRECTIONS.

In all matters connected with Ecclesiastical colors, lights and decorations, Canon Ault will be in charge. Any question arising to be referred to the Dean.

The use of the Cathedral for Marriages, Burials, Baptisms or other rites provided for in the Book of Common Prayer shall be open to any priest of the Cathedral Staff at any time when it is not otherwise occupied.

HENRY B. RESTARICK,
Dean of St. Andrew's Cathedral.

Honolulu, June 6, 1914.



INFORMATION ABOUT SERVICES

The letter which we print at the end of this article requires some comment. It is rather strange, or at least seems so to the clergy of the Cathedral, that a Churchman who has resided in the Islands for over ten years and was a regular attendant at the Cathedral Services for a considerable part of that time, and is now a worshipper at one of our Missions, should not have known that there are regular daily services at the Cathedral always twice a day at 8:45 a. m. and 5:30 p. m. and that on some days there

are three or four services. It seems strange because in the first place there is a notice board outside the west door which is one foot nine inches wide and about three feet long. On this the Sunday and Daily services are clearly painted in gold letters on a black ground.

In addition to this, at the beginning of each Lent cards are sent to communicants of the Cathedral calling attention to these and other services; and lastly, on many occasions attention has been called to these services by notices given in Church.

When it is suggested that the Dean put notices in various Churches in the Islands it would seem as if it would be of little use if the notice board and Lenten cards fail to inform people who have worshipped at the Cathedral for years.

As to the portion of the letter about one who may wish to see a priest. It is rare that if anyone comes to the Cathedral inquiring for a clergyman that at least one is not on the Close. Canon Ault is usually in the office from 8:45 a. m. till nearly noon. When in the city the Bishop is nearly always in his office during the day, and usually in the evening also. The Rev. Mr. Kroll is on the premises in the morning and usually in the evening. Inquiry of the Sexton or at the Bishop's office will, except on rare occasions lead to the finding of a priest for any office, whether to give counsel or to administer Rites and Sacraments. If the Bishop is not at home during the day his secretary can find out in a short time where any desired priest happens to be, and can nearly always get one in a few minutes. We are glad to say that a very large number of people do come to consult the clergy, among whom are many who are strangers or unfortunate or in trouble.

With this preface we print the following communication:

Honolulu, Hawaii, June 5, 1914.
The Editor of the Church Chronicle.

Dear Sir:—I was much pleased to have the Bishop state that there are services held in the Cathedral twice every day when one can meet a spiritual adviser, but how many members know such is the case outside of the Cathedral?

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Many of the members of the outside Parishes who may be despondent wish to see a priest, not his or her own priest or cannot at the desired time meet such, but if he or her knew where to find one at a stated time, what a blessing it might be to him or her in many instances. I think there should be some printed cards placed in every parish Church all over the Islands so that even a visiting member of the Church would know where to go. Having a notice in the Cathedral is not sufficient I think.

Yours truly,

S. H. W.



ORDINATION OF THE REV. P. T. FUKAO.

About three years ago Mr. Philip Taiz. Fukao was ordained a Deacon at St. Andrew's Cathedral. Since that time Mr. Fukao has studied diligently and passed the examinations required by Canon. The examining chaplains were the Rev. Canons Potwine and Ault and the subjects included:

Evidences of Natural and Revealed Religion.

Dogmatic Theology.

Christian Ethics.

Ecclesiastical History from the Third Century.

Ecclesiastical Polity.

History and Contents of the Book of Common Prayer.

The Constitution and Canons of this Church.

The Constitution and Canons of this District, and other subjects required by Canon.

He passed these examinations eminently to the satisfaction of the chaplains and of the Bishop who was present at several of them. Mr. Fukao, before being ordained Deacon, had been examined on Holy Scriptures and other important subjects.

Mr. Fukao was born in Shikoku, Japan. He was educated in the English High School at Osaka, which is under the English Church Mission, and later at the Meiji Gakuin, a Presbyterian Seminary. After graduating he undertook Christian work in Tokio and continued it until he came to the Islands. Mr. Fukao married in Japan and has a family of five children.

The Ordination of Rev. Mr. Fukao took place on Trinity Sunday; morning prayer having been said at 9:15 the service at 11 began with the sermon, the Bishop then going to his seat near the Holy Table, the Rev. Kong Yin Tet, the Chinese priest, presented Mr. Fukao for Ordination. The service was most impressive. There were present besides the

Bishop six priests who joined in the laying on of hands. The Rev. Mr. Fukao will have charge of Trinity Mission and will act as a practical Archdeacon of the Japanese work in the Islands, as upon him the Bishop must largely depend for a knowledge of the work.

The Japanese work of the Church in Honolulu began in 1908 with Mr. P. T. Fukao as Catechist working under the Bishop. The work was first commenced in the old house which stood in the rear of St. Peter's Church, now torn down. Later the night school and service were held at Iolani. At the end of 1909 the house now occupied on Beretania and whose rear is on the Cathedral Close was rented for the mission. This has been the center of the work since that time. From the first a night school has been held, and it has been from the pupils that candidates for baptism have offered themselves, have been prepared and have been baptized. In 1910 a day school was started.

There have sprung from the Trinity Mission several others. Three young men prepared at Trinity and baptized there are now working as Catechists in the Islands. These include H. H. Miyazawa at Hilo, Peter Kojima at Paauilo, and N. Nagaishi at St. Mary's. In our Japanese Sunday Schools in the Islands there are about 400 children and in the day schools about 200. There have been baptized since the beginning of our Mission about 200, mostly adult men. Many of these have left the Islands but a goodly number remain loyal and steadfast in our Missions. Only those who hold themselves faithful are presented for Confirmation, and then after careful and long preparation. The outlook today is better than ever before, and a Japanese-speaking white woman is assured for the work. Our great need is equipment for this growing work. We need buildings at Hilo and Honolulu. The Bishop has on hand about \$1,200.00 for a building for Holy Trinity. The board of Directors have given the Japanese the Old St. Peter's Church which they will have to move onto another lot. The greatest need has been for a priest to administer the Sacraments. This need is now supplied.



KIPAHULU, MAUI.

An interesting letter from Mrs. Ruth Gibbs of Kipahulu, tells us that as soon as she reached the place she began to work towards getting a Sunday School. On the first Sunday 19 children were present and later there was an average of 33. She also started a night school

but the work grew too heavy for her. She speaks gratefully of a young Hawaiian who has greatly helped her in this work, especially with those who understand little English.

She says that when the Barclays reached Kipahulu, she rejoiced greatly and was only too glad to give over to them entire charge of the Church work.

She sends some pictures of the basketball boys and girls and the young Hawaiian teacher who has instructed them in sports. She writes: "These boys and girls were the nucleus around which our Sunday School was built, the first scholars and helpers. The boys made both the croquet and the basketball courts. They also went to the mountains and brought down timber and erected three swings. Their uniforms were made in our school by the girls. The boys worked on Saturdays and earned the money to have a Japanese woman make theirs.

"The boys are now getting the timber for the gymnasium building, which is to be a Hawaiian bamboo and grass building. It will be well made with good floor, and will be used as a hall for all entertainments as well as for a gym. A moving picture machine will be installed as soon as the building is ready which I think will be some time in July. The Barclays will look after this if I am away. A busy, happy year is drawing near an end.

"Since Mrs. Barclay has had charge of the Sunday School the enrollment has increased to over 50. Average attendance about the same. I am looking forward to a large increase in membership."

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CHRIST CHURCH, KEALAKEKUA.

Christ Church, Kona, Hawaii.

The annual meeting of the Ladies' Guild was held at the residence of Mrs. E. C. Greenwell, May 5th, when the following officers were elected:

Mrs. Robert Wallace, president.
Mrs. E. E. Conant, vice-president.
Mrs. R. V. Woods, secretary and treasurer.

BAPTISMS.

May 3rd, 1914.—Frederick Lionel Leslie, Norah Keonona Leslie.

May 10th, 1914.—Emma Julia Yates, Julian Rutter Yates, William Johnson Hooper Yates.

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A LETTER.

How hard the dear people from the Orient try to speak and write English, and how brave they are in struggling on to improve themselves. How much better they are in this way than the average Anglo-Saxon who goes to the Orient, and how funny and how ridiculous the attempts of the white man to write or speak their language must be. The letter given below is from one who is rapidly improving in his English and we like to get letters from him:

My dear Bishop:—I was very glad to received a check yesterday morning. How are you dear Bishop by present time? I am exceedingly well by this time. We have much rain here. THE flowers are grow exceedingly well. and your lawn flowers are more pretty then another lawn. I am going to send you some of the Post Card. which I developed last week. The building is the School building, the five boys are your Sunday school boys. and alone is my picture.

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AN ANGLICAN "FATHER DAMIEN."

The Rev. A. S. Hewlett has resigned the vicarage of St. Paul's, Tranmere, Birkenhead, England, with the intention of devoting himself to work at the leper station at Kumamoto, in the island of Kiushiu, Japan.—*The Living Church*.

The above is only one of many people both men and women of the Anglican Communion who have given up all for work among lepers. But no effort has ever been made by them to encourage the idea which so largely prevails that such service is more dangerous than some other lines of sacrifice for God and Man. All honor be to any who give their services to the sick and sorrowful and the afflicted of every kind. We do not stop

to think what a man's religious beliefs are when we see him ready to face death if need be in service for his fellows.

◆◆◆◆◆◆◆◆
THE PRIORY.

St. Andrew's Priory closed on June 16, after a profitable year. The events of the last days of the school term were briefly as follows:

Class day at the Davies Memorial Hall, June the 10th at 3 o'clock in the afternoon.

Piano Recital at Queen Emma Hall, St. Andrew's Priory, on Friday, June 12th, at 3 o'clock in the afternoon.

Exhibition of sewing on Friday afternoon.

Undergraduates Day at the Davies Memorial Hall, June the 15th, at 3 o'clock in the afternoon.

Commencement at Davies Memorial Hall, on Thursday, June the 11th, at 8 o'clock in the evening.

CLASS OF 1914.

"I will find a way or I will make one."

Beatrice Carter, Yin Kyau Chung, Grace Crockett, Rose Kaleinohea Cummings, Mary Ann Kahalewai Dow, Mary Kapuhaulani Hart, Bertha S.-K. Kong, Kathleen Fook Len Lam, Madeline K. Lazarus, Gaelic B. Kuliapapahikalani Richardson.

Miss Marsh and Miss Teggart with the Class of 1914

Request the pleasure of your presence at St. Andrew's Priory

At eight o'clock

on

Saturday Evening, June the thirteenth
Nineteen hundred and fourteen.

Dancing.

◆◆◆◆◆◆◆◆

BISHOP'S ANNUAL ADDRESS.

Dear Brethren of the Clergy and Laity:

We meet together for the twelfth time as a Convocation of the American Church in the Hawaiian Islands. As such we have, year by year, come into closer touch with the Church on the Mainland and with Churchmen as they have been going to and fro on the earth.

Four American Bishops have departed this life since we last met:

The Rt. Rev. Henry Douglas Robinson, Bishop of Nevada, aged 54 years, who in his brief Episcopate of five and a half years entered into the life of the State in a way which gave promise of great usefulness.

The Rt. Rev. William Wallace Niles, Bishop of New Hampshire, was in point of Consecration second on the list, that is next to the presiding Bishop. He was 81 years of age.

The Rt. Rev. John Scarborough, aged 83 years, had been Bishop of New Jersey for 39 years. He served the Church well.

The Rt. Rev. Charles C. Penick, was Consecrated Bishop of Cape Palmas in 1877, but was compelled by sickness to resign in 1883, since which time he has been Rector of several Parishes. His age was 71 years.

All these finished their course in faith and now rest from their labors.

According to the Living Church Annual, one hundred and fourteen clergy beside the four Bishops departed this year, one hundred and fourteen clergy beside the four Bishops departed this life last year. Among these was the Rev. Albert Blodgett Weymouth, M. D., who came to Hawaii in 1901 and was the only priest of American birth at that time in the Missionary District of Honolulu. He was in charge of the Church in Lahaina until he asked to be relieved in 1908, but

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he always, until near the end of his life, assisted in the services at the Church. Dr. Weymouth was ordained late in life, in the year 1888, and the present Bishop of Honolulu was one of the chaplains who examined him for Deacon's and Priest's orders. He was a scholarly man, a graduate of Harvard and one who kept up a daily reading of the Holy Bible in Greek and Hebrew. He was exceedingly gentle and retiring but he was a friend of the people in Lahaina and was greatly beloved.

One priest, the Rev. William Seymour Short, has been transferred from this District to the Diocese of Sacramento, and one, the Rev. James Charles Villiers, has been received from the Missionary District of Wyoming.

Soon after the last Convocation, your Bishop left for the Mainland and remained until after the General Convention. He was enabled to tell of the work here, in the Cathedrals of Boston and New York, in Trinity Church, New York, and Trinity Church, Newport, Rhode Island, and in many other important parishes.

VISITATIONS.

Since returning to Hawaii early in November, he has visited all the Parishes and Missions on the Islands, except three. In two instances the clergy preferred a later visitation and in the other the Priest in Charge was absent. In the cases of all the other Parishes or Missions he has officiated in the Churches several times. In the case of St. Elizabeth's five times. Besides this he has

visited the Missions for various purposes on many occasions on week days.

The official acts of the Bishop are given in his Journal as required by Canon, which journal is made a part of this address and will be printed in the Journal of Convocation. He has administered Confirmation on sixteen occasions and preached and made addresses on 84 occasions.

Considering the work as a whole, while in many places the past years have been well spent in developing centers and providing them with proper buildings, I believe now that we are entering in upon the starting of new centers of work. Such is the case at Waimea, where a neat chapel costing \$500.00 has already thirteen communicants attached to it and is the only English-speaking congregation in the district. Another instance is Huehue, where a chapel is to be built for people who live a long distance from Christ Church, Kealahou.

At Puunene, where we have held service for years, a chapel will be erected this year. Other places are asking for services and desiring to have a place of worship.

I have always desired to see laymen in isolated districts begin work for the Kingdom of God. A layman and his wife who have recently moved to Kipahulu, Maui, have a Sunday School which numbers some fifty children. Bibles, Prayer Books, and Hymnals have been sent and lesson books have been ordered. I believe that there are other places where similar work can be done, in fact a letter from another layman suggesting that he be given a lay reader's license indicates that some laymen recognize that the Priesthood of the laity is a real thing. Instead of complaining that the Bishop or some one else does not provide them with services, which it is often impossible to do, some laymen, at least, see that they themselves might and should do what they could.

We need greatly a general Missionary, who shall travel the whole time, encouraging scattered Church people and starting new centers of Church life. It is true that these centers will be small at first, but the increasing number of English-speaking people supply ample material for work. The Church with its orderly system, reverent worship and educational method is admirably suited for this, and wherever we begin work, we find that it grows.

INSTANCES OF GROWTH.

Take for example St. Mark's, Kapaehulu: some years ago a Sunday School was started in a shed. Later a lot was given and a chapel built. There is now

a Sunday School of 80, and a day school of 45. A woman worker has been secured, an additional lot has been partly given and a house for the worker is now being erected.

Or take St. Elizabeth's, which began in the same way. Its growth has been such that in the year just ended 78 persons have been baptized. Or I might mention St. Mary's, or Epiphany, Kaimuki, in the development of which we should all take especial interest.

I believe that here in Hawaii, we all see that this Church is admirably suited by her elastic methods to do the Missionary work such as we find open to us in these Islands. By our Sunday Schools and day schools at present we reach a large number of children and we are leading them to baptism and confirmation, with all that it means in the training of Christian characters. As I go here and there, I see evidences of the work of our schools which are delightful and encouraging. "It is hard work," said a Japanese Catechist to me, "to change the older ones, but the children are eager to learn and the parents are glad to have them instructed."

Just as we begin to wonder what line the work of extension will take, we find openings in many directions. The Catechists in many instances are overwhelmed with children eager to come to learn. I found 126 children in our Sunday School at Waiakea, Hilo, and assisting the Catechist is a most energetic Japanese layman devoting much of his time to this and to another Sunday School of 90 and to other uplifting work among his people.

We cannot continue to cite cases, but I will say in relation to the work by our Catechists that a Vestryman of this Cathedral, who had opportunities for close observation of one of our men, said to me, "That Catechist is a wonder, he is on the move all the time and he sacri-

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fices everything for his work. He is a leader among his people in every way." This is said of a man baptized and trained at Trinity and Iolani.

We face, Brethren, interesting and difficult conditions. In some localities the loss of white communicants is trying—and the work seems small—but in several instances, the work in a district has assumed larger proportions as the perspective was changed and the children have been reached.

ADVANCE.

I am not going to quote the statistics of our advance—I might do so and the story which they tell would be in many respects a remarkable one. But I do want to say this, that our figures are not padded. They are made under rather than over the real number of communicants, or baptized members of the Church, or in the valuation of property. Where people remove they are not kept on our books, and those who do not come to communion are not counted in our returns.

The indifferent are not removed from our registers but they are not counted in our returns. They are potential but not actual communicants. To bring them to become actual is a difficult task, and yet we often find that people come back and begin over again, and we should not, therefore, lose touch with those who appear to be dead wood.

We rejoice with our Brethren of St. Peter's in the progress of their Church building. St. Peter's, we are confident, will enter upon a new era of real temporal and spiritual progress when they occupy their new Church and the buildings connected with it.

We shall all feel thankful at the reduction of the debts which a few of our Churches outside of Honolulu have had. Our total debts on Maui and Hawaii are now less than \$1,200.00.

The offerings for Missions are far larger than before. In a temporal way we have been blessed by a prosperous year. In current expenses or in payment of dues not one of our parishes or Missions is delinquent. Our institutions have paid their expenses and not one of them is in debt. This shows not only careful management but a healthy and a vigorous condition.

The number of baptisms has been larger than in any previous year, and the confirmations from convocation to convocation have been more than in any other like period. The increase of communicants has been 8%, while the whole Church in the United States counts an increase of 2%. Of those confirmed one-third have been Hawaiians and part-Ha-

waiians, the rest in order of number, white, Chinese, Japanese, Koreans. Many of those confirmed have had previous religious affiliations including Roman Catholic, Congregational, Methodist, Lutheran, Presbyterian and Mormon.

SPIRITUAL GROWTH.

So far we have dealt with the outward and visible signs of the conditions of the Church, let us now turn to the real, the Spiritual aspect of the work.

We were obliged to consider temporal affairs when we came here because it was necessary to have buildings for Church, school and Mission work. I believe that it is now a time when we should, like those of old, wait in prayerful expectation for the outpouring of the Holy Spirit. If we do so wait, He will come and make the body of the Church alive with His Power.

The real advance of the Church depends upon us—whether we let the Holy Spirit fill us and use us that men may see and know that God is with us as the power in our lives. This is the Whitsunday Lesson I wish to bring home to you.

The first thing will be to cultivate the spirit which makes us of one heart and mind for the extension of the Holy Catholic and Apostolic Church. We often wonder at the rapid growth of some peculiar sect. It is usually because in the response of the heart to something newly presented the converts have a fervor which leads every individual to seek to carry what has appealed to him, and to communicate it to other hearts. When the first fervor dies down the sect stops growing. As the grave could not hold Jesus, neither can the death of indifference or corruption long hold His Body the Church. History shows that it continually bursts the bonds of seeming death and awakes to a new life.

If we pray and wait, the promise of God being with us, we shall all, Clergy and Laity, receive an outpouring of the Holy Spirit.

MANIFESTATIONS OF THE HOLY SPIRIT.

The first way in which this is manifested is in love and charity, in sacrificing everything of self, or preference, or feeling for the advancement of the Kingdom of God among men.

We have much to be thankful for here in Hawaii, for the Unity of Spirit in the bond of peace. The Church has never anything to fear from without. It is when salt loses its savor that it is in danger. It is a difficult matter, where men

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with men, or women with women, are placed in a close relationship in work, for them to avoid human suspicions, jealousies, fears of prerogative infringed, and so on. If the heart lets in the Spirit of God, He makes men to be of one mind in a house by making them place self wholly subordinate to the work of God. The real work of the Church is always hindered when carping and fault finding and complaining and emphasizing rights take the place of that whole-souled co-operation which is too busy with its work for God to have time in which to dwell upon the frailties and peculiarities of our brother or sister associates or to think much of our rights or position. Large vision produces large hearts and large minds. It is small to be fault finding, it is large to be generous, and more, it is Christian. No Mission or Parish can ever really prosper when priests or people are busy with suspicion and unkind and perhaps unfounded criticism. Spiritual meannesses and sins are the especial temptation of people who are morally good.

To set a guard on one's lips and to pray for, instead of finding fault with, this would prevent or remove many troubles in Parishes or Missions and Church institutions. Many would wreck a work rather than to bear in patience and work in faith.

I have known people in Guilds or Missions and Church institutions talk about devotion to Church work when their attitude and words continually hindered and tore down. We have been singularly blessed here, but we must watch and pray lest we enter into the temptation of being hinderers of God's word. If the Holy Spirit fills us we shall rejoice if any other is doing good work even if the way of doing does not coincide with our own, and our only ambition will be to see who can do most, and give most of self. "Attraction not detraction" should be our habitual attitude. As the Bishop of California pointedly says, "Parochial self-centeredness should be classed as bad form. Let it be pitched to the loftiest pitch of aspiration for loyalty to the person of our Lord." Parochialism is the antitheses of the Catholic idea and spirit, which is "none of self and all of Thee."

CONSECRATED SERVICE.

Again, the Holy Spirit will lead us to consecrate our service to Christ and His Church. It is a very easy matter in an isolated district to settle down under the depression of finding little scope for the methods to which we have been accustomed.

There is not, as a rule, enough of the army spirit in the Church. Clerical

changes on the mainland are such that it looks often as if men were not thinking of how much God needed their work in their cure, but how slow and uninviting their work is. Yet, I believe that there are few places where the long service of a devout man does not tell, even in a small work, infinitely more than if one moves about seeking for something better. There should be the spirit of service and consecration that finds a field anywhere and everywhere and enters into it with eagerness. Often one boy or girl trained for Christ is in the end worth a life of service in a Mission. You remember the sorrow of a country parson that after years of work, only one boy had been added to the Church, and you remember also that this one boy became one of the greatest Missionaries of the Century.

UNITY.

The third evidence of the Holy Spirit's work will be our attitude to those not of this way. It is an evidence of the working of the Holy Spirit that like a huge magnet, the love of Christ is drawing men away from secondary points of doctrine and diversities of practice to a dwelling together in peace.

There are many who are satisfied with this—why talk of any other kind of Unity they say: 'We are one in spirit, that is enough.'

No Brethren, it is not enough. No unity is worth much which does not 'tell.' And to be local in our application—as long as in small places in these Islands there are two or three bodies of Christians at work, statedly for God and man, yet secretly pulling one way or the other, bringing influences of all kinds to bear to prevent others from following their religious preference or even principles, with this before us talk of Federation seems farcial. Often such influences as we referred to make our clergy and people bitter and discouraged as they relate instances of its exercise to me. As long as there is the waste of money which there must be in duplicating work, the

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unity of a good spirit, or a pretence of it, as is most often the case, is spoken of by the worldly wise as being a good deal of a sham.

We hear much today about Church Federation but the kind of limited partnership which this implies is not the unity for which our Lord prayed, nor is it a unity which will so appeal to the world that it will lead to belief in Jesus Christ.

A LAYMAN'S LETTER.

We may well be thankful that the Holy Spirit has led men this far, but, at best it is a second rate sort of unity and there are many who believe that to accept the principle of federation would delay, rather than hasten a genuine unity. I should like to give here in full a letter written to me over two years ago by a layman, then living in Honolulu, but there is not time for it now. After speaking of the Holy Spirit leading Christians together he says:

"What a man possesses in fee simple he may do with as seems good to him.

"What he holds with others he may do with as he and the others agree.

"What he possesses as a trust he can not dispose of except under the terms of the trust." He continues, "Of this class are the great truths of the Catholic religion. They are first, the Sacraments and next, the Ordained Ministry." He then goes on with the thought: "The separation between brethren came when they could no longer meet at the Lord's Board, and Union must be restored through the same agency." It was this idea which led to the controversy in Africa about a Bishop by arrangement administering the Holy Communion to those present at the Conference of Kikuyu on the very lines the layman proposed to me in the letter quoted.

I am not going into that controversy, but I want to state here that I have never failed to see that administering the Holy Communion to such Christians as feel drawn to come, has in my experience always led men and women into a clearer and more positive Unity. It has been so with ministers and laymen, I say literally in my own experience in hundreds of cases.

It is true that as we Churchmen look out upon others, "We must sample the best of Christian Unity among ourselves before we market it abroad," and as we deplore party spirit anywhere so we rejoice at its absence here. But we must recognize that there are those who believe that unity is to be brought about only by making the fences so high that they keep people out and prevent those inside from a fair view of others. But an increasing number of the staunchest Churchmen believe that the gates must

be flung as wide open as the trust committed to us will permit, as wide I verily believe as Jesus Christ would open them if He were here. High fences are often built of pride, prejudice, tradition and fear; to open gates may be venturesome, but it would be a venture of faith. It would be foolish if we flung the gates off the hinges and let the Vineyard be trampled down, but surely Bishops can be trusted to meet local conditions as your Bishop had to do here in places where having the only English-speaking service, and seeking to administer to all, and inviting all to worship and work with us, he answered the enquiries of his clergy in this way: "If anyone hears the invitation which the Church puts in your mouth forbid him not to come to God's table." This has not militated against the progress of the Church, it has not minimized or lowered adherence to Catholic principles. It has won many to full fellowship with this Church, which they had learned to love and which they learned to believe in, and this in no small degree was through the Holy Eucharist to which they came.

I am not in the least undervaluing Confirmation, as an Apostolic rite as shown in Holy Scripture and History, but where people have been prevented from receiving it by any cause whatever, its absence has not positively debarred from the table of the Lord in any place or at any time those who by their baptism were members of the Holy Catholic Church.

There are great difficulties we know, and as an Australian recently said of difficulties in the way, "They are not to be minimized for they are mountainous. Nor would contention surmount them. This could only be done by men of all Churches getting into higher spiritual altitude. Then perhaps they would find the pass that led to Unity."

INSTITUTIONS AND THE SPIRIT.

Again the Holy Spirit can breathe upon institutions and use them for spiritual purposes, but institutions, regulations, laws, while they may be school

masters leading to something higher, do not of themselves bring about the rebirth of the soul. It is a very common thing for men to ascribe practically all the crimes to this cause or that, but the truth is, "Out of the heart are the issues of life." "Create within me a new heart and renew a right spirit within me," that is what is needed most of all. Pass laws, remove a special line of temptation, and if the heart is not right, sins and offences will take some other channel. If you dam up a stream of human tendency by regulations of one kind, the stream will break out elsewhere and no quotation of figures can change it. "Out of the heart are the issues of life," is an eternal truth, and institutions, clubs, places of recreation, amusements, improved conditions do not of themselves make men better. We believe in the Church using all these means, but only when from each and every one, there is a path and a leading, to the font and the altar.

Institutions may indeed go on with the Christian momentum with which they started, but if the Holy Spirit is not let into the organization, there will come a time when it will cease to have power to move.

EMPLOYER AND EMPLOYED.

Once more the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, all tell of a sympathetic soul. We can not avoid the fact that the Church has to face a lamentable condition in regard to the feeling between employer and employee in many portions of the country.

In a hundred years conditions have so changed by the development of large industries that we have not adjusted ourselves to them. The old feeling of mu-

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tual interest and sympathy which so largely existed when master and man worked together went as men lost sight of those who toiled for them. A man of large experience said to me the other day, "The trouble is that there is a lack of sympathy between the employer and employee," and it is not a one-sided lack of sympathy either. Demagogues who arouse class hate do as much harm as employers who look on men as bolts and bars, as parts of a machine. We are thankful for a great change which has come in the past generation, for the day is coming, yes, it is now here, when public opinion will brand as disgraceful the employer who has no sympathy with those who toil. I remember, when living in a railroad town long ago that I was shocked at the accidents which a few life-saving appliances would have stopped. Life was cheaper than appliances. But public opinion has changed matters in this and in many other respects.

In our pastoral relationship we must in our own lives and by our influence and teaching promote and develop human sympathy.

I am not going into the matter deeply, but I believe that the one real remedy behind all law and regulation will come only as employers and employees have that human sympathy which the Holy Spirit develops in the soul.

Speaking locally, I rejoice in the great improvements made in the past ten years. Speaking as one who knows labor, there has always been here a spirit of sympathy and responsibility for which we may well be thankful. But it does not take long as one goes here and there to see where there exists and is exercised sympathy with those who toil, and where employers only do what the law demands.

One hears some ugly things as he goes about, but if causes for talk exist it is where to make things pay is considered of infinitely greater importance than is the treatment of men as men.

We all need to realize that it is not by patronizing, or coddling, or by pauperizing gifts, that conditions will be better; it is by having that human sympathy which can not endure the knowledge of human beings living under conditions which make decency impossible. To come to this town, if human sympathy and Christian Justice pervaded souls, a man could not bring himself to receive rents from tenements which are a disgrace and a menace; or if the owner had no scruples, then the conscience of the community should prevent it.

The Church, clergy and laity can do no greater good than by letting the Holy Spirit move them to sympathetic conduct

and letting Him move them to carry to others the inspiration from their own Spirit-laden souls.

SPIRITUAL REVIVAL.

Again it is often said that times of business depression are often times of spiritual revival. That when men are prosperous they are often so content with things that the Holy Spirit is crowded out and the doors of the heart shut. We have found these difficulties very real. The love of pleasure and the means of gratifying it—the conveniences, the comforts, the luxuries of life take the time and satisfy the life of many for a time.

In this period of depression, which we appear to have entered, there will be opportunity for special work by the help of the Holy Spirit. We cannot always turn the older people back to recognize the value of religion in the life but we can reach the young, and here comes the pastoral office and relationship. The education of the young has always been a chief pastoral care of the Church. Price Collier wrote not long before he died, "Education without moral training is simply a diabolical misfortune," and the moral training to which he had reference was of the spirit, not of the letter of the law.

What children need is direct, simple, positive, definite teaching with a spiritual purpose always in view. I listened to a Mormon Missionary several nights as he spoke on the streets. Every time I heard him, he dwelt on two things: Baptism for the washing away of sins, and the laying on of hands for the gift of the Holy Spirit. He kept on with this positive preaching and made an impression.

No religious society continues long after it has ceased to be positive. The people wander off into all sorts of strange ways. It is Price Collier again who speaks of "The easy going and flabby intellects who are willing to accept the high flown, and turbid and the indefinite, as wonderful and weighty." The Holy Spirit, indeed, comes to men in divers ways, but He leads them into truth, and the truth into which He leads them is Christ; the Christ of the Gospels, the Christ of History, the Christ of the General Councils, the Christ who satisfies the human heart, the Christ who is King of King and Lord of Lords in the world's life.

He leads men to say, "I believe."—and this leading to belief is through the work of the Pastoral office in a large degree. "Feed My Sheep." "Feed My Lambs."—"teach, train in the way of life. The very best work of the Priest is shepherding. I do not mean merely calling on families or passing the time of day and

talking on any topic of the world. I mean, if it is a call, a direction of the conversation to the Church, its work, its activities. In the small places of these Islands, the Pastoral office is often heart racking and discouraging, and yet, if one believes that he is sent to minister to the people and not to the few, he will try to find some children to lead and train for Christ, and to bring them to be Temples of the Holy Spirit.

NEW VISION.

And now you soon return to your cures. At least, you can know that you are on the Bishop's heart and that he cares for you, prays for you, sympathizes with you in all your loneliness, discouragements and the limitations of your field. But if you are filled with the Holy Spirit, you will go home with a new vision and a new power and men will be won through you, and even the small will be seen to be important because it is God's work.

It is enough to know that you are servants of the King and that the Kingdom of God is the Kingdom of the Spirit. On that first Whitsun Day the Spirit was poured into the channels of the waiting Church that Grace might flow to all people. Upon the chaos rude and void came the Holy Spirit of old, and order and beauty came in due time. In the end the Spirit shall change the seeming chaos of human society and order and beauty and glory shall appear.

"The Spirit fills the Church of God.
"It fills the sinful world around.
"Only in stubborn hearts and wills
"No place for him is found."

"Come Holy Ghost our Souls inspire
"And lighten with Celestial fire."
So that as we are temples of the Holy Spirit, these temples may, through every avenue of expression, show forth to men, the Light and Life of God.

May the God of Peace and love and Power be with you more and more and remain with you to the end of the day of toil.



THE ANNUAL REPORT OF THE AUXILIARY OF ST. ANDREW'S PRIORY.

The meetings of the Junior Auxiliary of St. Andrew's Priory have been held regularly during the year, with an enrolled membership of forty girls. Mrs. McGrew has been President, and Miss Davis assistant.

A concert was given during February for the purpose of raising money to pay

for a scholarship in Sewanee, Tennessee. This is an annual pledge of \$50.

During Lent the girls of the Auxiliary hemmed and marked towels for the new cottage at Lahaina. Beside this, the girls made candy several times a week under the kind instruction of Mrs. Baird, who came regularly to superintend this work. About \$31.00 was earned in this way. Of this amount \$25.00 was given for the Priory Lenten offering and the balance for the Lahaina debt.

The girls have taken an interest in the meetings and in the work done by the Auxiliary all through the year.

At the last meeting business was omitted and Miss Charlotte Gillet very kindly gave a most interesting talk on Russia and later Miss Frances Gillet dressed in a Russian costume and served tea at the Bishop's house. This was very much appreciated by the girls.

Respectfully submitted,

ALMA CROZIER,
Secretary.



WHAT WOULD MAKE A LIVE PARISH?

If we were asked the question, what would make our Parish a live one, some doubtless would begin to think of guilds, brotherhoods and societies as actively engaged in various enterprises. How few would picture the communicants of the Church filled with a realization of the privilege of worship and communion with God, seeking His altar until the chancel was thronged; how few would portray a Church filled Sunday morning and evening with men and women come hither to speak to God and hear God speak to them? And, yet, there can be no true life in a Parish unless some measure of this picture is realized. Your Rector will not be satisfied with his work until he can make each man, woman and child in the Parish find in God's worship his highest duty and privilege. When we know God through intimate communion with Him there will be no occasion to urge ourselves to labor for Him.—Selected.



GIVING SIGHT TO THE BLIND.

China is in need of Christian doctors, for though she has a system of science and medicine which is 5000 years old, there has been but little development. Illustrations of this are very frequent. In a little village not far from the city of Shanghai lives a school boy, nicknamed Didi, or Little Brother. Didi was get-

ting along pretty well in school, when one day last winter he found his eyes were itching frightfully and were quite red and painful. He did not think much of it at first—soon, however, he had to leave school. The village doctor could do nothing to help matters. Finally his eyes became so dim that he had to be led about, or else hid at home with his head on his hands to keep out the light. Didi was going blind. Then he was told of the great cures at the foreign hospital. He was persuaded to try. In four weeks he was back in his village and back in his school. The same little lad brings a poor uncle who, after three years of blindness, is brought back again to see the glorious light. This same old man when told that there would be no need for him to pay over any of his little savings for the cure, because some little children in America had sent the money which had come that very day, could only say, "I trouble them too much, I trouble them too much!" What a privilege to be able to minister to these poor people—to be able to follow Christ, going about "doing good" and in making the blind to see, the deaf to hear, and the dumb to speak.



YOU.

Yes, *you* and only *you* is the one for whom this is written. *You* have the responsibility upon *you* for your actions, for your walk in life and for the discharge of the duties *you* owe to yourself, your family, your fellows, your church and above all your God. Naturally *you* have assumed these responsibilities and *you* and *you* only are answerable for the proper discharge of these duties. There are a few very personal questions that might be asked and on *you* and *you* alone does the answer devolve. Are *you* true to yourself, true to that God given nature that is implanted in you. In a word, are *you* all *you* should be towards the loved ones that have been given *you*? Are *you* doing all *you* can to discharge this duty? Are *you* spending money foolishly that your family needs? Are *you* true to your Church. Are *you* doing your duty in this? Do *you* attend its services regularly? Do *you* give all *you* can towards its support? Do *you* hold up your Rector's hands? Do *you* help him to find out who is sick or in trouble? Do *you* ever visit the sick yourself or take any interest in those that are needy and in want of the very necessities of life? Do *you* ever speak a word for Christ? Do *you* ever invite a stranger or neighbor

to your church? Have *you* a kindly word for those *you* meet or do *you* face them with a look that an iceberg would be warm in comparison. Many other questions might be asked, but the great question of all is, are *you* true to your God? If *you* can say yes to this, *you* will be true in all else. These are pertinent questions, and *you* only can answer them. Answer them to yourself and your friends will soon see such a change that however good your life may have been before it will be very noticeable. Will *you* do this? Never mind what others are doing, but *you* see that *you* are doing what is right. If *you* are right the world will be right, for all the world can be reduced to a single unit and that unit is

YOU.

—St. Stephen's Record.



LORD, TAKE AWAY PAIN.

(This little poem was found pinned on the wall of a Denver Hospital. It is quite another philosophy to that of Mrs. Eddy, who denies the reality of pain.)

The cry of man's anguish went up unto God,

"Lord, take away pain!

The shadow that darkens the world thou hast made;

The close-coiling chain

That strangles the heart; the burden that weighs

On the wings that would soar—

Lord, take away pain from the world Thou hast made,

That it love Thee the more!"

Then answered the Lord to the cry of His world:

"Shall I take away pain,

And with it the power of the soul to endure,

Made strong by the strain?

Shall I take away pity, that knits heart to heart,

And sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky;

Shall I take away love, that redeems with a price,

And smiles at its loss?

Can ye spare from your lives that would climb unto mine

The Christ on His cross?"

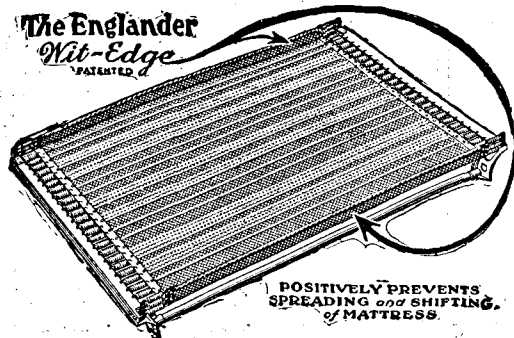
—Colorado Churchman.



"Faith takes up the cross, love binds it to the soul, patience bears it to the end."

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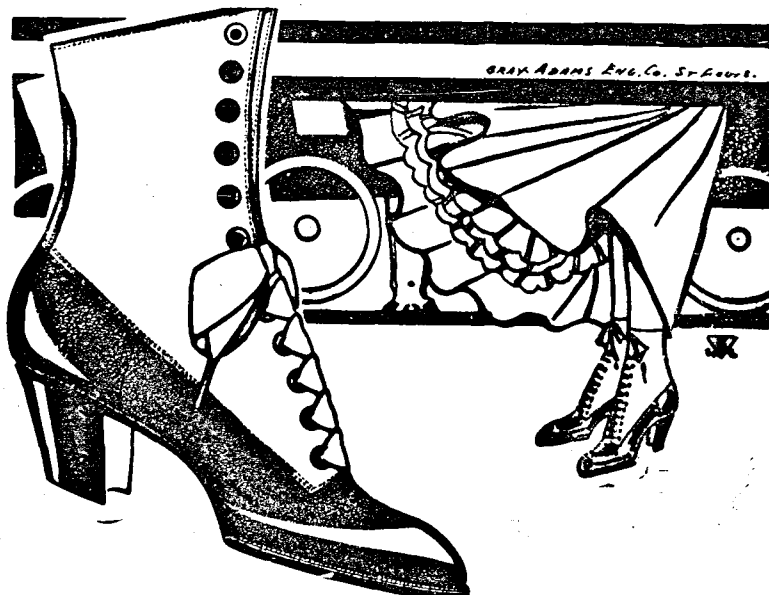
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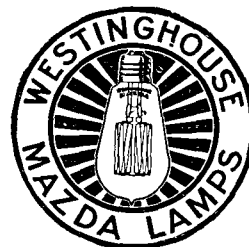
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